



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

a geographical name hidden is this word? As to **טרכש**, **טרכוש**, or **תרכום**, Dalman's derivation from *τροχός* "wheel" or "round disc" has much to commend itself, as the word can stand both for table and dish (cf. *Tisch* and *dish*). As to **רעי**, see Levy *JW* = **אוכלא**. **עביט** = Arabic **غبيط** "camel saddle for women," cf. Targum, Gen. xxxi. 34 **עביטא דנמלא**; the term is used for receptacle in general **עביט של ענבים**, B. Mes., fol. 72^{vo} (Levy, *ibid.* s.v.), and it is therefore not necessary to think of "a hole in the hard earth." As to the structure of the perambulator, comp. **עגלה של קטן**, Beṣā ii. 10. The author may make sure that any further researches of his on the same subject will be well received.

H. HIRSCHFELD.

COHN'S "ZARĀATH-GESETZE."

Die Zarūath-Gesetze der Bibel nach dem Kitāb al-Kāfi des Yūsuf ibn Salāmah. Ein Beitrag zur Pentateuchexegese und Dogmatik der Samaritaner. Nach HSS. der Deutsch. Morgenl. Ges. und des Brit. Mus. herausg. und mit Einl. u. Anmerkungen versehen von Dr. NAPHITALI COHN. J. Kauffmann: Frankfurt a. M., 1899.

DR. COHN's essay refers to the study of the ritual law of the Samaritans as compared with the Jewish-Rabbinical one. The author has chosen for his subject the most comprehensive work of its kind, viz. the *Kitāb al-Kāfi* of Yūsuf b. Salāma, who wrote in the middle of the eleventh century. In thirty-one chapters the work treats of all ritual matters, thus offering a complete survey over the religious practices of the Samaritans. The fact of its being written in Arabic is no small proof of the spiritual decay of this sect, as it shows that at the epoch of its author the Samaritan language was no longer generally understood. Dr. Cohn has confined his labours to ch. x of the work which treats on the *Ṣarā'ath*, the disease discussed in Lev. xiii. He endeavours to point out the parallels as well as differences both in the Rabbinical and Samaritan regulations on this matter, particularly with regard to the exegesis of the terms which describe the various kinds and stages of the disease. He next reproduces the original of the chapter in question.

The study is based on two MSS. of which the Cod. Brit. Mus. (see Neubauer, *Journ. As.*, 1869, p. 469) is the most complete. From the latter Dr. Cohn has done well to reprint the headings of all the thirty-two chapters, not as they are given in the table of contents at the beginning of the treatise, but taken from the head of each

chapter. This was a very wise proceeding, since not only are there differences in the wording of both classes of the headings, but those placed at the beginnings of the chapters undoubtedly claim greater authenticity. It is, however, questionable whether Dr. Cohn was well-advised to reproduce his abstracts from the Arabic text exactly as he found them in the MSS. without adding any diacritical points, not to speak of such luxuries as *Hamza* and *Tashdīd*. The omission of the two dots on the *ā* is not even carried through with consistency. In editions meant for European students it is at least advisable to adhere to the customary critical apparatus. For, if the editor of a text wishes to convey the author's pronunciation, transcription into Latin characters becomes necessary. Dr. Cohn has also omitted to translate the Arabic portions of his essay with the exceptions of a few passages and the above-mentioned headings. In the latter I would suggest a few corrections. P. 7, *وجوبها* does not mean *Bedeutung*, but "obligation"; *ibid.* *للملة الاسرائيلية* remains untranslated. P. 8 (ch. xi), read *للسا وللرجال*; and *ibid.* *الطما* stands for Heb. טמא, and refers to the unclean person. This is also the case p. ix, ll. 3 and 5, and in other places, and affects the translation of the corresponding passage on p. 41. In the same passage read *und dass* for *und wenn*, because the Arabic word is not *وإن*, but *وأن*. I omit minor slips in the same passage. P. 9 (ch. xxii), *في قتل النوس* does not refer to *Tödtung eines lebenden Wesens*, but to homicide. P. 10 (ch. xxix), *als Folge der Enthaltensamkeit* should be *durch Abhaltung derselben von jeglichem Genusse*, &c. *Ibid.* (ch. xxx) *الذبيح* is not *die Opfer*, but the animal slaughtered or prepared for sacrifice. P. 15, read *الوقاب* as also in Cod. L. The same is the case with *الفقير* p. 16; the word has only run together with the one written underneath.

The text of ch. x is otherwise treated with care, especially as regards the selection of the best reading. It is to be hoped that Dr. Cohn will continue to turn his attention to the much neglected Samaritan-Arabic literature, as it possesses an interest of its own.

H. HIRSCHFELD.

GOLLANCZ'S SYRIAC CHARMS.

A Selection of Charms from Syriac MSS., by the Rev. HERMANN GOLLANCZ, M.A. pp. 21.

MR. GOLLANCZ'S publication represents his contribution to the *Proceedings of the Oriental Congress* held in Paris in 1897. It consists